A WORD OF Advertisement & Advice TO THE GODLY IN SCOTLAND.

By a *Scotch* Man, and a Cordiall VVel-wisher to the Interest of the Godly in *Scotland*, both in CIVILS and SPIRITUALS.

Words in season are like apples of gold in pictures of silver.

Open rebuke is better then secret love. Faithfull are the wounds of a Friend, but the kisses of an enemy are deceitfull.

Edinburgh, Printed by *Evan Tyler*, 1651.

Dear Friends,

BEing desirous (in this hour of Darkness and sad tryall and trouble) to be usefull to you, my dear Friends in the Lord, being amazed and astonished to see you after twelve or fourteen years Remonstrating, Petitioning, and these backed with your swords in your hand, against King, Parliament and Committees and indeed the whole Authorities of the Land for your just freedome and Liberties in Spiritual and Civill things; I say, to see the result of such a business to be as it is this day; Is that which should put all the People of God in this Land, upon the tryall and enquiry after the causes of this (I may say) your being so strangely deserted of God. And that I may, as your Christian Friend, be helpful to you in this, I shall go back to the beginning of these great Transactions, and shall go along with you in so much of the Progress of business to this day, as I have either been a witness unto, or can truly inform my self of, at least so much of them as may make it appear, what hath been your former practices, and the principles and ends carrying you on in these; and because the business is so weighty, and you so much concern'd, and I so unfit to meddle therewith, I shall therefore beg of the Lord (that where I may mistake matter of Fact, or shall come short of the full representing thereof) that ye (who may be better acquainted with the whole of Affairs then my self) may deal so ingenuously with your selves, as to follow out your own knowledge and experiences in these; And more to consider what I drive at, then what I speak in particulars, which, I say, is to be helpful to you in your search.

Dear Freind, Ye may remember that in the beginning of

this weighty buſineſs, that which did engage you the people of God (for to you onely I ſpeak) was your being oppreſſed in your conſciences in ſpiritual things by the King, and thoſe employed by him, and the connivance and concurrance of theſe that were the Repreſentative of Church and State, together with the Tyranny and Oppreſſions exerciſed over your Perſons and Eſtates in ſeveral things; to be freed of theſe, the attaining, eſtabliſhing and increaſe of juſt Freedom in both theſe, was that which chiefly did engage you in the Work: There were many that did go on upon corrupt principles and ends, whom the Lord made uſe of for the time, and diſcovered many of them ſince (and will more) that they were not, nor are ſuitable Inſtruments for carrying on of ſuch a Work: And though many of your ſelves did not diſtinctly and particularly conceive what was the intereſt of the buſineſs you were engaged for at firſt; yet theſe who ſaw a far off, knew much of it in the time: And theſe who were the people of God indeed, found and held it forth as their duty, to be carried on by the Providences of the Lord, to many things in which they were matterially engaged, that they did not at firſt clearly apprehend in particulars: And ſo all along every new diſcovery of duty, in the taking away of any thing that did appear to be inconſiſtant with the being or wel-being of that which ye had primarily engaged your ſelves unto (or the eſtabliſhing of any thing that might advance it) did make manifeſt the rottenneſs of more or fewer mens principles in engaging therein, by their falling off, or becoming Enemies to it: And how often have I heard it preached, That this work would have none to follow it, but ſuch as were truly godly, and that every corrupt man would fall off from it, when the true intereſt of the work did not conſiſt with his corrupt intereſt?

Dear Friends, Be pleaſed to conſider the riſe of this great buſineſs; Were not many of you panting after, praying for it, years before it came? Were there not private perſons in the beginning that did own it againſt the King, and the Authorities of the Nation? The ſtate of the cauſe being as it was, could any be friends to it, but ſuch as were truly godly? Or could any firſt or laſt own it, without a contradiction, but ſuch?

such? And hath not your experience all along made this evident unto you, that both Persons and Interests which (at first) you thought might be suitable for the business, and might consist with it, have proved otherwise? Have not they either left you, or you them?

In the beginning, it was thought by some, that it was enough to be afraid of the Service-Book; But how miserable had you still bin, if the Lord had suffered you to rest there, or had inclined the Kings heart to grant it; and how far short had it been of those farther degrees of just freedom, the Lord hath since carried you out to the owning of, and adventuring for, let your consciences tell you: And so all along adhering to this foundation, to wit (the freeing your selves from Oppressions in your Consciences, Persons and Estates, and the establishing and carrying on your just freedom in these, not (so much) as *Scots* men, as the people of God) ye have been carried on in wayes ye have not knowyn nor foreseen, looking alwayes upon it as your duty (and practising it) and for it abandoning (or declaring against) every person, interest, power, or authority in less or more, as they did prove inconsistant with the work or enemies to it, or retarders thereof, or insuitable instruments: And I do appeal to your experience, (what ever thoughts you might have in the beginning) if it be consistant with, that which is really (and indeed the work of God either with its being or well being; Not to be in the hands of suitable Instruments (I mean) such as are really Godly, and minded it upon that accompt: And if so? how much less can it be consistant with it, to be managed by a number of men, who are enemies to the Work, haters of you and the power of godliness, minding nothing but themselves and their own interest, being underminers of the things they profess to maintain, and cannot be otherways: And indeed to my understanding, that which hath bin the contest for some years by-gone, hath much differed from (or rather let me say, exceeded) what it was in the beginning: at first the form of your Petitioning was to be freed from the Service-Book, and Book of Canons, afterwards ye flew so high as to strike at the root, *Episcopacie* and all that *Roman* Hierarchie; and for a long time the supplicating against these,

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the Covenanting against these, the defending your selves against such as would continue these yokes upon you (with some smaller things which had relation to Civill Priviledges) seemed chiefly (if not wholly) to be the state of the quarrell: Afterwards you were carried on further and further in owning what was necessary for advancing the great business you were engaged in to, and dis-owning what you saw destructive to it, as the Kings Negative Vote in Parliament and Generall Assemblies, the uncertainty of the calling of Parliaments, and establishing a Committee of Estates in the Intervales of Parliament, &c.

But after all these were obtained by a wonderfull Series of Providence, carrying you along, and countenance you, being freed from the Service-Book, Episcopacy and the rest, your Enemies being vanquished, the powers of the Nation (in appearance) friendly to you, and countenancing the busines; the King, the great opposer thereof made in a manner to approve you in all you had done, by his ratifying all in Parliament; so that you could desire nothing of him outwardly but you had it, Ordinances in purity, none to manage the business but such as were professed Friends to the work; yet for all this were you not hit at a loss, all you had gotten every day ready to be betrayed, every farther degree of freedom opposed.

Dear Friend, consider (I conceive the stresse of the matter lyes here) that which has bin your hurt & hinderance all along, hath been not so much openenemies as dissembling prophane men among you, haters of godlines and the Godly, and of any appearance of God (in discovering of duties in order to the carrying on of the great Work, or in abandoning what was discovered to be inconsistent or incongruous therwith) engaged in the busines upon corrupt accompts, ready alway to betray it into the hands of enemies, and while avowing themselves, and continuing professed Friends, opposing and retarding good motions, raising Factions against you, and the true interest of the cause, and by these great pretences and professions of being for the Covenant and Work of God becoming so numerous in Judicatories, that they have carryed all before them: I shall instance the year 1648. Did not that Parliament then become

become so highly Malignant, that many (if not all) that were Godly in the Parliament, (though I do not say that all who went along with them in the Protestation, did it upon a right accompt, as has appeared since) were forced to protest and leave the House, and yet all the while none pretending more for the Cause of God and Covenant then they, (while they were carrying on their Malignant Designes, and persecuting all the Godly in *Scotland*, who did not go along with them. And indeed can you say but all along (though sometimes you have been more at one in carrying forward some outward thing) there has been real and visible distances and heart burnings betwixt you the Godly, and such as were engaged in the businesse upon a wrong accompt, they sometimes whispering that good motions coming from you, did smell of Sectarisme and new light, or by raising Factions against you, or the dividing of Judicatories, and so at best clogging you in the way, and making the Work halt, to the sadding of the Spirits of all honest men that were looking on. So that I say, the great contest of late, and that which hath had a great influence upon all the late transactions, these five or six years, hath been by whose hands that so generally professed, should be managed, and who could justly and rightly claim an Interest in it as Friends, or suitable instruments thereto, and who were enemies; I appeal to your own experience what was in this before the year 1648. how honest men were under-mined by a Faction, that partly had engaged with them in the beginning, and partly had crept in by professing themselves to go along with them in the Work, by taking the Covenant (which by the way I desire you to take notice, whether it has not been to large a rule in so searching a busines) did they not see themselves undermined a long time before it came to so direct a breach as afterwards it did, and yet they professing themselves Friends to the Covenant and Work, they could not be rid of them, till themselves were shuffled to the door: And though these that did then protest, seemed to be unanimous in what they did in their ends moving them to it, and their principles carrying them on in it, & all that did follow thereupon, yet I dare appeal to such of you as were then acquainted with busines, if many

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of these that did protest were not in their Judgements for an engagement, and that same time, and that their scaring from it, was more fearing it chiefly carried on by such as they judged to be enemies to their ruling of matters, though professed friends to the Work; the power of managing businesses being likely to be established in their hands. This I can averre from some of the Protesters themselves, that at a close Committee of the chief of the Protesters, it was resolved to possesse *Berwick*, and *Carlile*, long e're it was surprised by Duke *Hamilton*, and that party.

And though the way you were then necessitated to (you owning your selves at first, but as private men, and the party in *Scotland* risen in Armes and standing for the Covenant and interest of the people of God) was an extraordinary remedy, you being expresly tied in the Covenant to maintain the Priviledges of Parliament, yet under that notion, and upon that accompt that you were the People of God, and them that had onely the true interest to profess your selves Friends to the Cause, Covenant, and interest of the People of God, and such as only could rightly challenge a priviledge to manage these and places of trust in the Kingdom, and yet all this while you were nothing but private men, there being a Committee of Estates appointed, that you could not say, but they were lawfully constituted; they having established the foresaid Committee as the Authority of the Kingdom, in the interval of the Parliament; upon the foresaid accompt & of their evil managing of business, through their becoming enemies to the Work and people of God as you then thought you did rise in Arms against them, and did not onely oppose their Authority, but did break them so, as to be no Authority at all; and moreover, did constrain them to condescend that you should be a Committee of Estates; Being thus a Committee, you did set down Rules for calling a new Parliament, you did (contrary to the Fundamental Laws of *Scotland*, whereby every Freeholder, having a Forty shilling Land holden of the King, hath the priviledge to vote in choosing Commissioners, and to be chosen) debar any from voting in Elections, or being Elected, that had voted in Parliament to the

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Engagement, 1648. or in the Committee of Estates, had taken the Oath for carrying on thereof, or had subscribed the Bond for promoving the same, or had taken the Oath in Committees of shires for the advancing of it, or had given obedience in an active way, to the Acts enjoyning the Levies, &c. for carrying on the said Engagement. I insist the longer upon this, and do make all these digressions, that it may appear that it was onely by private men all this was done. It is said, that they were protestors in Parliament, yet I think it is obvious to any that understands, that though your Protestation was a testimony, and gave you the greater clearness to act against that against which you had born your test mony, yet it did not enstate you in any condition of being a Iudicatory, or Publique Persons, you having left the Parliament upon your Protestation; and though some of you were appointed Members of the Committee of Estates, yet that same Parl ament in that same Act did declare, That all who were nominated to be of that Committee, should, at their first sitting, take the Oath for the faithful carrying on of that Engagement, and otherwise, not to sit or vote, nor have any place therein: moreover, those that then you look'd upon as your Enemies, having got by you to *Sterling*, and having taken in the Town, and route d your Forces there, and you being at *Fawkirk*, and your men daily leaving you, and you becoming more and more inconsiderable, you did (that I may omit nothing so far as I can remember, that was matter of Fact, it being the chief part of my design to help you in your search, by remembering you of all the several Transactions about and since that time) judge it necessary to invite the English Army to your assistance; and this (as I am informed) by the advice of the Kirk, though they had formerly, in their Pulpits and Remonstrances, declared them to be an Army of Sectaries; And how useful their incomming was to you, and how they did carry themselves, you may remember; and what was the nature of their desires to the Committee of Estates (notwithstanding what they had met with from the Parliament of *Scotland*, yea and from many of your selves, as you may know in particulars) neither desiring recompence from you for the injuries

England and themſelves had received, nor deſiring greater ſecurity from you, but that you ſhould eſtabliſh the power of the Kingdom in the hands of honeſt and godly men, however prejudiced againſt them, and for the others, that they ſhould not be employed without *Englands* conſent.

And notwithſtanding you were a party ſeparated from the reſt, upon ſo honeſt an accompt, and had taken ſuch extraordinary wayes; yet ſince it hath evidently appeared that ſome, if not many, if not the greateſt part, did proteſt in Parliament, and riſe in Arms, and proceed in the buſineſs upon unſound ends and principles, which did appear to ſuch of you as were acquainted with the buſineſs, and did ſee a far off, not long after they were re-eſtabliſhed in power, by their jealouſies of honeſt men, their laboring to get ſuch into Judicatories, and Armies, and places of Truſt, as would ſerve their corrupt intereſt, and their diſcountenancing and oppoſing of godly men; And ever ſince your diviſions and jealouſies have grown, the ſeed of the Serpent and of the women, hath diſtinctly appeared, even in that little handful, that ſeemed to be ſeparated for the Lord, and for his peoples intereſt; and how theſe have retarded you in your Progreſs (after ſolemn acknowledgements of miſcarriages in Omiſſions, and Commiſſons, and ſolemn Engagements to duties) of advancing the power of godlineſs, in countenancing of it, and eſtabliſhing the power of the Kingdom in the hands of ſuch as were godly, and diſcountenancing and purging out ſuch as were otherwiſe. How they have labored to entangle you into the Yoke of Bondage you had formerly been ſerving under, how they have made you fall backward, and how they have entangled and enſnared you and themſelves, and the Kingdom, in many ſorrows, is apparent this day to theſe that runs by, I chiefly mean in the whole buſineſs with the King: Theſe men, though they were as buſie and forward for bringing in the Engliſh Army as any, and had as much intimacy with them, yet ſeeing their way which they did walk into in *England*, to be inconſiſtent with their intereſt (the chief of them being Lords) and being apprehenſive that the godly in *Scotland* might comply with that Intereſt of Levelling,

Levelling, at leaſt the Arbitrary and abſolute way of great men; and withal, the Miniſters being poſſeſſed with prejudices againſt them, as appehending them to be Enemies to them as Miniſters, though indeed, (as appears onely to their Arbitrary way) in ſpiritual things, and there too much medling in Civil things, or at leaſt, that they are no great freinds to theſe, together with the Commiſsioners carrages at *London*; all theſe did concur to procure, that notwithſtanding of all the former curteſies received from them, within a few weeks after the Engliſh Armies going out of *Scotland*, there was nothing almoſt to be heard in Pulpits but the Army of Sectaries, the perfideous Murtherers, filthy Dreamers, Contemners of Authority, Razers of the foundations of Government, Alterers thereof contrary to the Covenant, and therefore perfideons Covenant-breakers; the Kirk muſt put out a Declaration to this, and the State approve it; and theſe that were look'd upon as Inſtruments of your deliverance, whoſe aſſiſtance the Kirk themſelves thought fit to take in a few weeks before, may not be ſpoken of but with Indignation: Whereas when theſe things are examined which they did after they went out of *Scotland*, I ſuppoſe it will be found their neceſſitie was as great, that put them on to do theſe things, and the hazard as eminent to the intereſt of all the Godly in *England*, yea *Scotland* alſo, and of all they had been fighting for the fore-going year, as that which put you to riſe in Arms, and to do all that followed upon it in 1648. I ſhall for this onely inſtance, the Letter written by the chief Rulers in *Scotland* to the Principall Leaders of the *Engliſh* Army, preſently after their departure out of *Scotland*, preſſing them to break the Treatie with the late King at the Iſle of *Wight*, and that unleſs it were broken, all the Godly in *England* and *Scotland* would be ruined. And moreover, was there any more irregularitie in their proceedings then in yours, yea I offer it to your ſerious conſideration from what has been, and might be ſaid, if there were not more in yours then in theirs; Things being thus carried on, upon, and by the corrupt intereſt of Lords and Gentlemen their dependers, and the intereſt of the Miniſters, you the Godly were intangled and enſnared, and made to go along up-

on fair pretences of duty & conſcience, not ſeeing the deſigne of thoſe whoſe intereſt lay in the buſines. Upon the pretence of dutie, the outing ſome members of the Parl. of *England*, is taken notice of as a breach of Covenant, notwithſtanding that the ſame Party had broken the Committee repreſenting the Parl: of *Scotland*, as is before expreſſed: And that our own Commiſſioners had written home, that the Parliament of *England* were going on in a Treatie with the King, and were likely to cloſe in a way, wherewith they were diſ-ſatisfied, and that they had left out *Scotlands* intereſt. The proceedings againſt the King, & the taking of his life muſt be alſo proteſted againſt, notwithſtanding his continued and confirmed obdurednes in his ways, & al the Juſtice the Covenant tyes to againſt Delinquents, and the execution of Juſtice upon ſeverals of our own acting only by vertue of his Commiſſions, and that he were himſelf oft by us declared a Murtherer, the grand Murtherer, guilty of all the Innocent blood had been ſhed in the three Kingdoms, & that we had no ty upon us for the preſervation of his Perſon by the Covenant, otherwiſe then as in the defence and preſervation of Religion and Libertie. If it be objected, that they were not a free conſtituted Judicatory that did the thing, and ſo upon that accompt it was murther: Let it be conſidered upon the ſame conſideration, if it may not be as ſtrongly cleared, that *James Grahame*, and all that died upon a Scaffold ſince 1648. were murthered, ſince it may be made appear, that according to the ſtrict accompt of the Lawes of this Nation, there has not been a free nor right conſtituted Parliament ſince 1648. as appeares by what is aforeſaid concerning the conſtituting of the Parliament that ſat down the fourth of *January* 1649. As a dutie the King that now is, behooved to be procla med immediatly, though then engaged and running head-long in his Fathers ſteps, Commiſſioning Prince *Rupert*, *James Graham*, *Ormond*, making an open and avowed Peace with the *Iriſh* Rebels, to which height his Father never came: Commiſſioners are ſent to him, and though at that time through the ſtrength of his paſſion to the way his heart was engaged unto, and the apparent hopes in *Ireland* (whether he alſo ſent his goods) he was kept from any ſeeming condeſcendenc

cendence to their desires, Yea though they were exceedingly baffled and slighted; yet the Lords seeing no consistencie at all betwixt those in *England*, and their Prerogative Interest as Lords, and finding a spirit of levelling (as they named it) beginning to break out, honest men beginning to think, and to make it appear they thought the Lords interest to be exorbitant and tyrannicall, and that the most of them were enemies to Pietie and pious men, and to motions tending to the countenancing of both, and that they were friends to the getting in, and keeping in naughtie men in places of trust, with a design to uphold their interest and greatnes, and beginning then to look after their libertie in those things that great men had encroched upon them, these considerations though so slighted, as aforesaid, did move them under the notion of duty to presse a second addresse. In which many Godly men were ensnared by condescending unto it upon this attempt, that they were desirous to shun the scandal of being complyers with these they called Sectaries, who had declared against Monarchy: hovv that business vvas carried on many of you know better then my self. An Express being sent to the Isle of *Iarsey* to the King, by his return a Treaty was desired at *Breda*; the King writing to the Committee of Estates (naming them so) which he had not formerly done, (though then only with a Proviso in order to that Treaty:) The same day and place that the King wrote to the Committee of Estates, he did write to *James Graham*, relating the former Commission given him to come into *Scotland*, giving him an accompt of all passages between him and them in *Scotland*, and pressing him vigourously to prosecute the business, and the rather, becaus he thought his coming to *Orkney* had occasioned the sending of that second addres unto him, and he was hopefull his vigourous prosecuting of that which he had intrusted him with, should be a means to make the Committee fall lower in their conditions. And though the Copy of this Letter came to *Scotland*, and was known by the Committee of Estates before they fell upon their Instructions, notwithstanding of all this, these who had projected the business would go on, and did prosecute it with so much heat and earnestnes, that the business, both in Instructions and Commis-

ſioners, was concluded by the Committee of Eſtates, although the Parliament were to ſit down within four or five dayes after. Thoſe of you that were upon publique buſineſs, may remember how the whole matter was carried, being hudled over, and over-haſted, ſo as might have rendred the buſineſſe ſuſpitious to any that were not much left of God; to ſome it did clearly appear to be carryed on by way of deſigne. Though the ſhunning of ſcandall made ſome honeſt men go along in it; yet I think that which partly did entangle ſeverall, was the expectation they had that the King would not agree to the Inſtructions. As for the carrying on of the Treaty, and the managing of it in *Holland*, I refer that to the cauſes of the Commiſſions Faſt appointed when they ſate at *Sterling*, and to the Weſtland Remonſtrances of Kirk and Army.

My deſigne in all this is, that you may take notice how a party and faction, even of thoſe whom the Lord had ſeparated from the reſt of the Nation (pretending as highly as ever) has carried aſide and entangled the Godly, and undermined you. And when in part your ſnare is diſcovered unto you (though with the price of many ſorrows to your ſelves and much miſery to the Land) now they begin to appear in their own colours.

My dear Friends, Give me leave in a Chriſtian freedom to expoſtulate with you, and from what I have laid down before you, either as matter of Fact, or as your received principles, to ſpeak freely my own heart unto you, what my thoughts reach unto, concerning your preſent low condition, as what may have had a great hand in the Providence of God to make your condition as it is. I think it may appear unto you from what hath been ſaid (though I ſhould adde nothing) that there is a diſtinct intereſt of the People of God, from all worldly intereſts; that it does alſo clearly appear, that your mingling yours therewith, and your complying and joyning with Malignant and carnall Inſtruments, in proſecution thereof hath had no ſmall influence in bringing you to ſo low a condition as you are at this day. Yea, and which is a greater abomination, and alſo exceedingly tending thereto, when you and your brethren in *England* did fall into miſtakes

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and differences together, have you not ſtrengthened the hands of your and their enemies by declaring one anothers Infirmities to the world, and not only ſo; Have not you, the people of God, ſided with the men of the world, in their way of reproaching your Brethren, Yea, have not you made them Judges of the differences between you and them, which is contrary to that of the Apoſtle, even in Civill things betwixt ſuch as are Saints indeed, that they ſhould not bring their cauſes before the Heathen Judges, much leſs their ſpiritual differences? And whether the generality of the Parliament and General Aſſembly of *Scotland* hath been any other, upon a true accompt, but heathen Iudges (in reſpect of the appearances of God in them in their publick actings or private walkings) I leave it to your ſerious conſideration. And I appeal to your ſelves, whether you have not in an implicite way, for the moſt part, followed their Iudgements, eſpecially the Kirk, and how (by ſo doing) you have been entangled and enſnared (if you will not ſee) you ſhall ſee.

Conſider how the Lord condiſcends to your weakneſs, by writing in great Letters your ſin and your ſnare in theſe, by diſcovering to you what I have aſſerted both of Kirk and State: You are not ſtrangers to proceedings at St. *Johnſton*, how theſe men are now not aſhamed to profeſs their wayes before the Sun, all their fair pretences, whereby they have enſnared you, are now coming out in their own colours: I need not name the particulars, they being ſo evident; theſe men that have heightened prejudices between you and your Brethren in *England* upon fair pretences, who were Iudges and Parties, whoſe guilty conſciences told them, they deſerv'd to be ſo dealt with, as their brethren had been dealt with by the Godly in *England*, whom the Lord had ſo ſtrangely raiſed up for that Work, and did clearly ſee they ſhould be ſo dealt with by you, when you ſhould come to underſtand your own intereſt, and the true intereſt of that which you had primarily engaged your ſelves unto: And therefore notwithſtanding they did make uſe of you, and did entangle you with good pretences, yet your ſelves know they were always jealous of you, and did hate you in their hearts; and for the Kirk, what

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they are become (I mean the generality of them) how great Traitors to their own Profeſſions and Declarations, Preachings, Warnings, and Remonſtrances, & to the intereſt of all the Godly in *Scotland*) is evident (paſsing all other things) by their ſenſe of the Weſtland Remonſtrance, and their going along with that Parliament at St. *Johnſton*, and by their late Warnings, Remonſtrances, Declarations and Acts, and all theſe under the pretence of good Patriots, which is an evidence, that their intereſt is worldly, and not Spirituall, and hath the Mark of the Beaſt upon it.

Dear Freinds, I humbly ſuppoſe it does not become you to be implicite in receiving any thing of conſequence from the beſt of men, much leſs from ſuch as theſe have been and are, ye who have Ieſus Chriſt to be your Light and Councellor, and the anointing from above, and ſhould know that all men are lyars, and ready to be byaſſed with Intereſt, How unbeſeeming is it for you, eſpecially in theſe days, to be implicite in your belief, or in receiving any thing off mans hand, without examination: How much this hath prevailed amongſt you, and how ye have loved to have it ſo, is obvious, and how theſe lords over the conſcience, have purſued its being ſo, as hath alſo appeared in their peremptorineſs in acts queſtionable in themſelves, their naming all the Engliſh Army Sectaries and Blaſpemous, without exceptions, Enemies to the People of God and to godlineſs, Their bitter way of expreſsing of this, without (clearly or ſcarce at all) refuting their Error, or ſhewing what they held, their laboring to wreſt every thing to the worſt ſence, or to put ſuch a conſtruction, for the which there was not the leaſt ſhaddow of a ground, their giving it as the note of a Sectary in him that ſhould queſtion their way in theſe, or ſhould forbear to go along with them, or ſhould queſtion the matter, or whether that which they did aſſert to be Error, was ſo or no, calling theſe problematique queſtions, tending to rend the Church: and for Profeſſors, notwithſtanding it be a duty preſcribed unto, and commended in the people of God, eſpecially into a day of darkneſs and difficulty, to ſpeak often one to another, to exhort, to rebuke, to be free one with another; yet I appeal to one and all of yor, if their

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hath not been, and is such a spirit even amongst you, that you could not, nor cannot bear any thing differing from your own opinion (or rather the opinion of the Kirk) whether in Doctrine, Discipline, or the busines of the time; notwithstanding the most of you (give me leave in Christian freedom to speak without offence) could not give a reason for what you held or practised, especially in these things relating to the times, but were implicitely led by other mens judgements, which is your reproach, your sin and your snare this day, and hath not had (I dare confidently say it) the least hand in bringing you into the posture you are at present: Doth not the language of all these, call upon you to seperate from worldly interests and carnal men as much as you can, and from an implicite, carnal blinde way of fearing or trusting man? Is it not evident, that it hath been the design of God from the beginning of this work to have it so? Have not all his dispensations from time to time signified this? yea, does not (as hath been said) your own principles and practices hold out so much? Hath not your opposing of this (by your laboring to joyn the seed of the Woman and of the Serpent together, and to mingle their Interests) again and again brought contempt and disappointment upon you? Have they not constantly (pretend what they will) laid you by, and set up themselves? (and if this hold in Civil things, how much more in Spiritual) And do not you clearly see it cannot be otherwise? Is it not as clear as the light, that if this Parliament at *St. Johnston* were dessolved, and another called according to the Laws of the Kingdom, I dare say, and it is known to you, it might well be worse, it could not be better, the result of so many years professing and fighting for a Covenant (chiefly relating to Religion) a Nation wholly almost overgrown with Malignants, Enemies to you, and to what the Covenant chiefly drives at.

And for the Kirk, I offer it to your consideration, whether the generality of them be not godless, self-seeking men, I do not onely mean this Commission that goes along with the present State, but any Assembly that hath been, or is likely to be in haste; and for such as are godly, I shall wish that too many (even of these) have not more an eye to the upholding of an

Arbitrary Power, unto their medling in Civil matters, then to the holding forth of Jesus Christ, and the interest of the People of God: Hath it not been a snare to themselves, and to all honest men in *Scotland*, especially to such as were in Judicatories and Armies, Ministers (though good men) medling so much in the business of the time, their way being (when they were disaffected with the State) to declare out of the Pulpits their faults, as also to put forth Declarations thereanent, which at the best did tend to nothing but to make the State Hypocrites, and to the deceiving of themselves and all honest men, for the State seeing their way (in preaching and declaring against them) to tend much to the weaksning of their Authority and Designs, did study how to carry on their Designs with the fairest outside that might be: I shall give one particular instance, which is this, their forcing of the King to subscribe (passing all their former and late proceedings with him, and with the State) that Declaration, wherein he declares all the freinds of the Covenant to be his freinds, and the enemies thereof to be his: What a strange way that was for them to draw up a Declaration of that nature, and to compel him to subscribe it, by a Declaration of abandoning his interest, if he should refuse to do it, I leave to the serious consideration of all godly Ministers and Professors; and what hath been the sad consequences of proceedings in this kinde, and I hope it will not be understood as if I spoke against good men, whom I honor, or against the Ministry, my desire being onely to take notice of those things whereby they have wronged themselves and the people of God.

My dear Friends, It doth more then evidently appear, that upon all the considerations spoken of, you must either abandon your own interest, and all you have been fighting, wrestling and praying for, or else you must (as the people of God) and only upon that accompt, owne what is your own interest, and the true Interest of that which is the Work indeed, in following the Lamb in his quarrell against the Beast, in crushing, opposing, dashing in pieces, laying aside, and treading upon every thing that stands in the way of his exalting in the midst of his People, or would uphold false Christs in more

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or leſſe the power of the Beaſt, whether it be King or Kingneſs or Parliaments, or Intereſts of Nations, or Governments, or be it what it will: Oh if you were once joyned together upon this accompt, how ſhould you be made to revive, and your reproach taken away? let it not be a ſtumbling-block in your way, that thus did the Sectaries (ſo called) in *England*. I do not queſtion, but the Lord in his preſent diſpenſations is letting you ſee your ſin and error in condemning your Brethren in *England*, for that which materially (at leaſt) was and is your Dutie: what better was their condition there, or in probability would have been then yours, had not the Lord raiſed up their Spirits to the conſideration of the continual hazard they were expoſed to, by ſuffering their Intereſt to be managed by a number of men, who minded not the Intereſt of the People of God, nor the true Intereſt of the Nation, and were upon the cloſing of a Treatie, wherein they were to give up the Intereſt of the Godly, and what they had been fighting for, to the will and power of him who was the greateſt Delinquent in the three Kingdomes, till (I ſay) the Lord raiſed up their Spirits to be inſtrumentall, in laying aſide thoſe unſuitable dangerous Inſtruments, and to perſecute all that has follow'd upon it, wherein how they have been countenanced and carryed through, is obvious. And truly I am perſwaded, that till the Lord ſhall be pleaſed to open your eyes (as I hope he will) to ſee it your dutie to take the like courſe, and to ſee yours and their Intereſt to be one, and your Enemies one, (though your differences in ſome things ſhould continue) till ſomething of both theſe, ye ſhall be haunted with ſorrowes, and diſtreſſes, and diſappointments, and diſaſters one after another, (let me ſay this without offence) I am far from juſtifying thoſe in *England*, in al the circumſtances either of their way there, or of their coming into *Scotland*, and ſhall not ſay, but that there has been not onely an offence taken by you, but alſo an offence given, eſpecially in the way of their coming into *Scotland*, though they have this to ſay for themſelves: Firſt, that a Treatie was denyed, unleſſe they would deny the capacitie they ſtood into, and the reſolved deſperate carrying on the Treatie with the King, notwithſtanding all the diſcoveries of him and

of his designes; and our example eleven years ago, who entered *England* with an Army for matters meerly concerning *Scotland*, without any call from any Publique Judicatories, and yet were owned by the Godly in *England*, and that during the time of the Treatie, and about, and after the close of it, Prince *Rupert* was at Sea robbing their Ships, destroying their Trade by vertue of this Kings Commissions, *Ormond* in *Ireland* in the Head of the Popish Army, and severall Commmissions issued forth to severals in *England*.

Dear Friends, If you can look upon them as Brethren (as I am sure they are at least the generalitie of the leading, counselling Partie, and such as are Godly that adhere to them) It is your dutie to forgive and forget, though they have done you an Injury. They say, you have wronged them, and yet they professe themselves not only willing to forgive you, but to follow you with all kindness and respect, and to be usefull to you, though it were by laying their Bones in the dust for you. If there be Differences amongst you, can there be no mids but to destroy one another? this seemes to be a strange Paradox and device of Sathan, that you think you cannot stand except they fall, they do not think so, they professe themselves not onely willing, but desirous, that your interest, as the Godly in *Scotland* should stand, though you should differ in judgement from them: Can Christ's Kingdom be divided against it self, truely it is nothing of Christ that would labour to divide his People in affections, and will plead their destroying one of another:

Dear Friends, remember their professions of love to you when they came into this Nation, and what a bitter return was made to them in your name: what a Christian reply from them, what a meeting from you, and how unwilling they were the Busines should be decided by blood, and how blood-thirsty you were (bear the expression) none more earnest upon fighting then you, notwithstanding all their continuing their professions of love, and their moderate carrying of themselves in the Countrey, and their returning in their way towards *England*, how eager were even you the Godly in their pursuit, how did you long for their ruine (whose preservation I dare say, as Instruments, was and is yours) and did conclude them all men

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ruined and broken, whom the Lord would in an outward way own no more: after the Lord had made you flee before them, (they being necessitated to fight, being environ'd upon *All hands*) yet notwithstanding all the advantage they had, did they not follow you as much as ever, and rather more? And the Lord having in a singular way separated you from that Crew ye were intangled vvith, and ye beginning to see the errors of former vvays in some things at least, and being in a Capacitie to owne your Interest, and dis-satisfied in vvhat had formerly bin the state of the Quarrel, and vvith the State and the Treatie at *Breda*, and your Brethren in the *English* Army having renevved their Professions of love to you, and their desire to conferr vvith you, and to have a cessation of Armes, and to some of you, having gone a great length in particulars, to evidence the realitie of their Professions of Love, and after the State and Kirk had in such a way declared against your Remonstrance, and though in it you had taken away that which was positively and unquestionably the state of the Quarrell, and had (to my understanding) put nothing in the room of it, yet your desire to fight with them was so great, notwithstanding of all these, that before you should misse an opportunity, ye would rather fall in upon their Quarters upon the Lords day morning: And how strangely ye were broken, and what were the particular remarkable passages, they know best that were there onely it is generally remarked, that at *Musselburgh*, at *Dunbar* and at *Hamilton*, the honest men got the saddest blows. However, they continue their professions of Love to you, even to this day, notwithstanding of all they have met with from you then, and I dare say from knowledge, that since *Hamilton*, if it had pleased the Lord to have opened your eyes to have known what was truly your interest & your duty, it might have been in the power of the Godly of *Scotland*, not onely to have preserved their own interest, but the interest of the Nation: and if it should yet please the Lord to open your eyes, I am very confident it should not only tend to your good, but to the good of the Land, and to the rectifying and composing present differences and distances, and perhaps the Lords de-

Jesus is to make each of you useful in convincing one another in those streams that either of you (it may be) hath been inclining to, if ye were once together as Brethren, Conferring Exhorting, Reproving, and Watching over each other, and Forbearing, Forgiving, and Loving each other, and not as Enemies, reproaching, contemning, smiting, taking advantage, raising and fomenting prejudices one against another.

Dear Friends, I hope you will not be offended with my Freedom, which is, not to lay open your nakedness, but to shew the kindness & tenderness of these whom ye have looked upon as your Enemies, that ye maybe perswaded to meet them with the like: Sure I am it is the Designe of God, to have his People one, & to cause them follow him together with one heart, at least it is his promise it shall be so; And that the *Whore that sits upon the many waters shall be destroyed, and that the Kingdoms of the world shall become the Kingdoms of his Son*, and I hope he will not loose you, even to make you instrumentall in this great Work he is about, for it is his time to build up *Zion*, not to destroy her, nor no part of her, and if it were not for this, I should have been laid by from medling into any business so weighty as this is: I know it is such a way, as the wayfaring man, though a fool cannot erre therein.

FINIS.